4:Grajdanzev--36 S-4 (no date) 1942 Formosan Aborigines
116, 166, 563, 657, 728, 177.56 Japan
636.56

"It is difficult to say whether they understood, at the beginning, even the change of the sovereignty. In any case the war continued. During the first years of occupation the Japanese, preoccupied with the suppression of Chinese rebellions, tried only to keep them within the reservation, but later a complete program of subjugation was worked out. Its essential feature was the removal of aborigines to low lands in order that the mountainous areas which they had occupied might be exploited. These areas were rich (or at least were thought to be) in timber, minerals and agricultural potentialities, for a certain part of the area could be sown with tropical plants."

20: Alvarez--255-256
116, 177, 361, 166, 241

(no date) 1927

Formosan Aborigines

"The Amis, Pyuma and several other branches have been influenced by owing [sic] and assimilated to their Chinese neighbours, [MC: owing] to the close and permanent contact with the invading race. They pursue some agriculture and have also a [256] little home industry, while others, especially the Atayal, seem to be averse to any kind of manual labor. The latter are hunting tribes. Of course, there are some of them engaged in agricultural work; yet, generally, they prefer to walk about the vast forests in search of game, honey and so forth. Authors of the past century asserted, incorrectly however, that the aboriginal inhabitants of Formosa had but temporary shelters, for they were always wandering abouth [sic] the woods. There were, undoubtedly, transmigrations since the arrival of the Chinese in 1683. It is for instance, almost sure that the ancestors of the Amis, Pyuma, Paiwan, Atayal and Tsalisen had been driven out from their primitive home by the Chinese. But nomads, in the strict sense of the word, we think have never existed in the island."

37: Steere --304-305 S-3 (1873-74?) 1875 Formosan Aborigines
116, 511, 427, 779, 771, 166 Pepo-hoan

"The Pepo-whans are very poor, having mortgaged the poor lands they now occupy to the Chinese, so that they live principally upon sweet potatoes, the one rice crop that the land produces going to pay rent or the interest on their debts. They burn charcoal and the women carry it in baskets upon their heads to the Chinese villages for sale. They were visited about three years ago by Dr. Maxwell, a Scotch missionary, and they received Christianity readily, the Chinese worship of idols and ancestors having but little root among them, while the traditions they still possess of their ancient teachers probably influenced them to some extent. There are now several hundred christians among them at Kamana, Backsa, etc., with a number of schools and chapels established. The Pepo-whans of Baukimseng, differ from their brethren farther north in their ancient language, and the women, instead of a turban, wear a broad conical hat, like the Hak-kas near them, and this is highly ornamented with tinsel and bits of glass. They are crowded back upon the poor stony lands near the mountains, and they go to their fields armed with lances and fire-locks to protect themselves from attack. The Pepo-whans have nearly lost their love for hunting and fishing, and support themselves almost entirely from the produce of their fields. There seems to be but little hope of regaining a foot-hold on the [305] western side of the island, and they will probably be compelled to migrate, like their brethren who have gone before them, to the east coast."

40: Kirk--15 S-2 (no date) 1941 Formosan Aborigines
116, 166, 311, 361, 657, 177.36 Japanese

"The government of Formosa, as a part of ko-min-ka, has adopted a policy of removing the aborigines from their remote mountain homes to small parcels of land on the plains where they can be more easily watched and where they may acquire some skill as tillers of the soil. The agricultural possibilities of the lowlands include rice fields, livestock, sericulture, and sugar cane. Not infrequently, when the authorities have tried to pull a village up by the roots and transplant it at the foot of the mountain, the natives have openly rebelled against their rulers. But the soldiers quickly subdue the ringleaders and continue their policy of 'removals' according to schedule. The government errects huts on the plains, rent free, for the mountain families and prepares rice fields and vegetable plots, which are also free from tax. Free medical care is provided."

50: Ruey E-5 (1955) 1955 ADl Formosa
Formosan Aborigines
Atayal
AD4

ETHNOGRAPHICAL INVESTIGATION OF SOME ASPECTS OF THE ATAYAL, CHIN-SHUI TS'UN, MIAOLI HSIEN

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I. THE ATAYAL OF CHIN-SHUI TS'UN

101 Chin-shui Ts'un is situated on the banks of both the Wen-shui River [*lali²oŋ lilax*] or the Upper Hou-lung River and its tributary the Pa-kua-li River [*ŋa²oŋ toanoq*], while Tung-hsi-shui Mountain rises to the south and Heng-lung Mountain to the north of it. The Chin-shui Atayal was originally a branch of the *Tseo²le²* Tribe, and was formerly called the Wen-shui Fan or Wen-shui Tribe. According to Y. Sayama, the Wen-shui Fan originally included eight villages, but at the time of his investigation, there were only four villages: *paqali* (included a part of *xalo*), *tapilas* (included a part of *seqa²on*, or *taojan*), *ma²ao*, and *saxe²an* (included *saβulok*, *sayata*, and a part of *seqa²an*). Approximately at the same time, U. Mori also recorded only four village-names of the "six-villages of Ta-hu Fan, which were *paqali*, *tapilas*, *taojan* (*seqa²an*) and *saxe²an*. Later on, at the time of N. Utsurikawa's investigation (about 25 years ago) it was reported that there were only *paqali* and *tapilas*, and *saxe²an* known merely by name. [16] The *Takasagozoku-chosasho* (*The Investigation Report on Formosan Aborigines*) published in 1937 by the Japanese Government accorded with Utsurikawa's statement and stated that *paqali* had a population of 29 households, 133 persons, and *tapilas* 41 households, 217 persons. In the present investigation, we discovered that besides *tapilas* which is situated on the southern bank of the Wen-shui River, and *paqali* on both banks of the Pa-kua-li River, there is Ho-ti Village which is situated on the northern bank of the Wen-shui River. This Ho-ti Village is also called *saxe²an* by the Atayal, but the dwellers are no longer the *Tseo²le²*, they are mostly the *ʃiaqalo* of the *Seqoleq* Tribe, or the people of the *loxkax* Village. A part of them are the *pasqalan*, or the people of *məʃiŋo* Village. *qaino-βotox*, one of our informants, related that: "The *ʃiaqalo* originated in the place called *xabun-totonan*. In time of 160 the Chief *βota-momots*, they had moved to *jaβaŋan* and *loxqax*, and settled there for about three or four generations. They moved again to *wanpala* in 1925, because they had found that the lands of *jaβaŋan* and *loxqax* were not arable. In 1936, those who lived in *loxqax* had been coerced by the Japanese government to move to the northern bank of the Wen-shui River and there they formed the present Ho-ti Village; and those who lived in *jaβaŋan* to *laqus* of Nan-chuang Hsiang. The latter had moved again (between 1947–1949) to Heng-lung-shan and formed the present *jaβaŋan* or

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines
Atayal AD4

məqalaqa Village." On the slope north of Ho-ti Village there is a village of 10 households, 62 persons, which is generally referred to as *saβulok* or *tsaβulok*. According to Y. Sayama, *saβulok* was originally one of the "eight villages of the Wen-shui Fan", and was formed by joining the village of *sayata*, later on it was annexed by *saxeʾan*; but we found that the inhabitants of *saβulok* today belong to the village of *paqali*. On the slope east of Ho-ti Village there are 5 households, generally called *taojan*, this name has been found in Mori's book, and today, the people form a part of *tapilas*. Sayama stated that *taojan* was originally one of the "eight-villages of the Wen-shui Fan" but was annexed early by *tapilas*. Mori stated that *tapilas* had subordinated *maqao*, which Sayama called *maʾao*, another one of the "eight villages of the Wen-shui Fan". *The Investigation Report on Formosan Aborigines* records that *maʾoa* was annexed by *tapilas* in 1928. In the present investigation, the following account had been given by the vice-chief of *tapilas*: The people of *maqao* originally lived around *ulai*, but now none of them can be found there." The present *tapilas* consists of two *camil* (the term *camil* will be explained later). One is *tapilas*, its meaning is not known; the other is *meililax*, it is the native name of the Wen-shui River. The *tapilas* originally lived in the valley 10 km. west to Hu-shan. In time when the informant's grandfather *taimo-laʾon* was the chief, the Japanese government had coerced the *tapilas* to move to Hu-shan which is situated on the bank of the Wen-shui River, and appointed *qaino-βawan*, the grandfather of Chief *βujoŋ-tolai*, to be the chief, and *taimo-laʾoŋ* to be the vice-chief." So, the present Chin-shui Ts'un consists of the people from *tapilas*, *paqali*, *lóxqax* or *saxeʾan*, as well as *jaβayan* or *məqalaqa*.

II. KIN GROUPS

The Kin group forms the nucleus of all kinds of Atayal social organization. The *tapilas* Atayal have four kinds of kin groups. The following description is summarized from the information which was given by *joqex-etex* and *βujoŋ-tolai*:

1. *βaβuʾan*

It is the fundamental unit to found an *alaŋ* or a *qalaŋ* (village). *βaβuʾan* may be defined as family. A "family" comes into being with the marriage of a mating pair. Atayal marriage is strictly monogamous. One always leaves one's "family of orientation" and erects a new house and forms one's "family of procreation" which is called *otox* or *qotox βaβuʾan* by the Atayal, after he is married. Therefore, a "family" generally includes a married couple and their offsprings. But Atayal *βaβuʾan* is different from that of the so called nuclear family of the western civilization which consists of only kins of two generations. In the Atayal, the only son or the youngest son of the family always remains in his parent's family even after he is married. So, it may consist of kins of three generations, and may be an extended family. In some occasions, if the condition of the house is favourable, the eldest or second son may also remain in the house after he is married. If the only son or the youngest son is disliked by